

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

*"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.*

No. 39, Vol. XXV.

Saturday, September 26, 1863.

Price One Penny.

## RELIGIOUS DESIRE AND ITS CULTIVATION.

BY ELDER JOSEPH ROMNEY.

---

All men have a desire to increase in some way. Some desire an increase of sensual pleasure, and of animal vigor sufficient to restore to them the vernal freshness of their youthful morn, when everything was enjoyed with a zest peculiar to that period of life. Others thirst for fame; ambition leading them from the rational things of life upon the slippery path of political and worldly duplicity, where, amid the surging and seething of fiendish passions, every vestige of innocence is swept away, and they continue to climb, regardless of the rights of others, until they, in turn, stumble in the path, when their rivals, taking advantage of their weakness, hurl them into the arena below from such a dizzy height that they are speedily lost sight of amid the struggling masses. But the best, the most unselfish and the most noble will seek for an increase of that Holy Spirit which the Apostles and the Prophets of God are guided by.

Some consider religion to be simply the invention of hypocritical and ambitious men, who hope, by its influence, the more easily to lead and govern the blinded multitude. Such

men use it as their capital—as a mask beneath which to act selfishly, regardless of the rights of others, so that a fair exterior and deportment are maintained. But such persons are not happy in their belief; the very fact of their own duplicity and double dealing renders them restless and anxious, and, instead of confidence in their fellow-men, they look upon every one else as acting with the same deception as themselves. Many of the greatest evils which ever afflicted society have been in consequence of this abuse of religion; and men in the holy guise of expounders of God's law have oppressed and led astray the honest who desired salvation, but knew not how to obtain it otherwise than by listening to them. It is considerations such as these which make the opposers of the Gospel so bitter in their persecution of those who dare expound the Scriptures and proclaim God's will to man. Fearful of losing the influence they possess, they resort to the iniquity of persecution to stay the advance of those principles calculated to diffuse universal light and to make every man a judge of his own belief. The dread of being dispossessed

of power, of influence and of affluence, causes them to battle blindly and ignorantly against pure and virtuous principles, and to hope, in the advocacy of error, to triumph over the sworn decrees of our heavenly Father.

But, as time passes, the Saints acquire greater knowledge of the principles of the Gospel, and with it they receive a greater power to resist evil impulses. The evil practices of those around warn them of the futility of human hope without celestial guidance, and, as they see farther, they are drawn more closely and more sensibly towards the things of God, and the chimerical speculations which would unite carnal indulgence with spiritual advancement are swept farther and farther away before the light of superior revelation. The hope that each one has of salvation, must, to be reasonable, be built upon a foundation of good deeds and not upon the chimeras of human judgment, for the best and purest thoughts of man's brain are powerless without God's Spirit, and his mind left to its own efforts feels the bitterness of its own littleness and weakness, and shrinks appalled from the self-denials and the conflicts before it; but, upheld by the light of the Holy Ghost, it meets unconcernedly the serried phalanxes of the enemies of righteousness, and conquors them by the force of its superior worth. The course of knowledge is ever onward and upward, and the prospect of triumph is ever before those who seek diligently the nobler things within our reach—knowledge of God and godliness, instead of the mere gratification of passion and the possession of wealth. We cannot comprehend a future without an aim, nor the attainment of any object without an effort. The mind of man is of such a formation that to remain in inaction lessens its elasticity and powers of retention, while exercise continues to strengthen and increase its appreciation of happiness and its powers of attainment. By contemplating things of a noble and exalted character, the mind insensibly partakes of their grandeur; and that moral sublimity, which scorns the littleness of malice and revenge, is the result of noble thoughts and noble deeds, the

latter being but a natural sequence of the former.

The plan of salvation as revealed by Jesus Christ is the most exalting theme that could ever claim the attention of mankind. It is true it does not present the gratifying prospect of submission to our will and to our pleasure, such as the conqueror's pathway does; on the contrary, those who embrace it must expect the sneers and the scorn of all who love not God—to meet reverses and to be derided: but are we better than the Prophets who have suffered? than He who died to redeem a fallen world? Then should not we bear our cross for so short a time as the duration of human life, and without repining at the dispensations of Providence? The Gospel of salvation is the same to-day that it was centuries ago; its circumstances undergo modifications to suit times, but its fundamental principles are the same and ever will remain so.

They who look upon the mysteries of existence, and perceive no point to which all things tend, no object for which life was instituted, most certainly boast of but little discernment, and no appreciation of the designs of God or of his purposes. If such vast and boundless resources are in their exercise without aim, then can we as well say that the system of the universe is a myth, a compound of imaginative dreams, deduced from chaos and susceptible of no tangible realization. Such a thing would be an expenditure of strength and a waste of time, ridiculous, even if exercised by man; but if exercised by one whose power is infinite, whose domain is boundless, infinitely more so. Then, if the formation of spheres has an object, so has our existence; and if we let it pass, little by little, without improvement, without aim, then are we not fulfilling the order of our creation, and some-day will we meet commensurate punishment. The world, however much it may boast of its prowess and its improvement, has not made such wondrous advancement; although invention, physical and intellectual knowledge may have each extended vastly its province, yet morally and religiously its status and its worthiness have decreased. Yet, man's pre-

umption would lead him to reverse the doctrines taught by Jesus himself, and set up in opposition the man-made systemis that bear upon their surface the impress of falsehood.

The greatest reason, perhaps, that men are so slow in believing the truth is, that they are too little given to judging for themselves. It has been the custom, for ages past, of almost the entire civilized world, to look more after the things of an earthly nature, and the fleeting treasures of this life, than to store their minds with intelligence and wisdom. Few of the people of common education, such as is bestowed upon the masses of this and other countries, ever think that they have a right to read and understand the Scriptures, and they consequently leave to their ministers and spiritual advisers the task of taking care of their eternal salvation. They do not realize the responsibility they themselves are placed under, and it is the policy of those interested to keep them as much as possible in the dark with regard to their rights and privileges. The best of us are very liable to receive false impressions, and often, if once prejudiced against any particular thing or person, it would take something little short of a miracle to rid us of it. In like manner have thousands received the Gospel with scoffs and jeers, who, did they reflect upon it, would at once have embraced it; but it does seem, at times, that there are human beings who are void of all thought—whose minds are of such an abnormal construction that they cannot indulge in any reflection,—all taste for such a thing being eradicated or unformed. It is in this thinking power which we call mind, and almost in it alone, that we excel the brutes. In strength, in power of muscle, in the instinctive exercise of the various functions of the senses, the brutes far excel; but in the organization or the compounding of powers, in the proper and most skilful disposition of our forces, the thinker far excels, and the blind efforts of the huge Leviathan are nothing against the skill of a being not a thousandth part as physically powerful. But, at many times the mere creature of instinct lives purer and more in accord-

ance with the laws of nature and of health, than he who boasts intelligence little inferior to that of the angels. The brute will not outrage the likes and dislikes of its nature; but man, by custom, by constantly vitiating the intelligence God, has bestowed upon him, becomes every moment more corrupt and less capable of appreciating the responsibilities placed upon him, by thus being the possessor of superior attainments and talents.

Religion, or belief in God, is necessary to man, for, a being formed as he is, having no ideas of reward and punishment, would become the most fearful and the most dreadful of creatures; the evil traits of his character, warmed by selfishness into malevolent action, would spread wide and wholesale destruction on every hand. But, governed by the knowledge of his mission, enlightened by the consciousness of power and of the height to which he can attain if faithful, his all is at stake, and he must triumph over evil if he would satisfy his desire to be happy. He must either be the most wicked and devilish of beings, or the most pure and the most unselfish. There is no stay for him—he must either go forward or go backward, either progress or retrograde, for, like nations, individuals appear, rise to their zenith or set in a night of darkness brought on by corruption and imbecility. Belief in God softens the realities of life, and tones down the harsher characteristics of our nature, and, by giving a system or a method to its efforts, enables human nature to triumph in the conflict with evil. It is this feeling of reverence which makes us better and wiser, reveals brighter prospects and hides the more repulsive aspects of self-denial and of adversity, causing us to be strong in the midst of weakness, wise in the midst of folly, peaceful and calm in the midst of jarring and contending elements. It makes us humble and reliant upon the providences and the promises of God, and causes us to rejoice in his future gifts, as harbingered in the green fields, the fruitful harvests and the genial sun. But this belief must be reduced to a system, and that system is the Gospel of Jesus Christ. All things, even

those of an earthly nature are, for the better convenience of the learner, reduced to a method, for, by being so, they are more easily understood and mastered. In like manner our belief is methodized, for man, by the multiplicity of his transgressions, lost the Spirit of God, lost a knowledge of him and of his gifts to man, consequently was entirely ignorant of how to worship him. This worship the Gospel teaches, and it is onward and progressive in its principles, as much so as are the different sciences of the day.

Hitherto the increasing information man has been able to obtain of the various arts and sciences, instead of exalting the possessor in humility and in reliance upon the arm of God, has made him more vain-glorious and boastful, and the real blessings God granted to him have been perverted and have proven injurious. The meekness which would cause a person to listen to the principles of the Gospel has passed away, and the self-sufficient sneer of fatalism and infidelity has taken its place. But the time will come, and that before the unwary look for it, "that every knee shall bow, and every tongue shall confess that Jesus is the Christ." Then will the man-made knowledge of the world be as nought before the wisdom of the Priesthood, and a terrible reckoning will it be for those who have abused the blessings they possessed. Information is to be desired, to be sought for by every honest means, is to be prized above the diamond of the dark

Indian mine or the treasures of the richest potentate upon earth; but to have it and prostitute it to the base purposes of furthering unholy, selfish ambition, is to commit an error at which minor faults pale into nothingness.

The science of religion is too simple to suit the philosophical minds of our dealers in sophistry, and they labor to make it more intricate and more difficult of comprehension, to further their own peculiar views. They do not believe in simplicity, but deal altogether in the labyrinthine turnings of a diseased brain, which imagines that intricacy is a test of eloquence and of truth. There are many who cling to darkness rather than to the light; to the obsolete traditions of their fathers in preference to the simplicity of truth; to the sophistry of sectaries instead of to the purity of God's words, as written in the book of his law; and, by their example, they drive many away, who, left to their own guidance, would gladly embrace the Gospel.

Happiness is that which all seek, and is the follower or result of good deeds, and the practice of good deeds is taught by the Gospel. There is not one unholy or impure thought contained in it, and misery and despair will follow all who dare to use it despitefully, and make irreverent and blasphemous allusions to its principles. We cannot trifle with God's word and be safe, nor can we be free from the scorpion stings of an accusing conscience.

## PRIESTHOOD.

BY ELDER GEORGE SIMS.

Among the revelations given by the Lord to Joseph Smith, we find one that declares that the Lord's servants in these last days are the sons of Ephraim. We naturally enquire why the descendants of one of the sons of Joseph who was sold into Egypt should have been selected for this important work? We should reasonably look for the Lord to select his servants from

families that had, naturally, the qualifications of mind, when aided by inspiration, to enable them to perform the saving duties he required of them. If there were on the earth a family that had minds that could be clothed with salvation, and would readily receive the communications of the Lord in any way he might devise—whether by angelic messengers, the voice of a

Prophet, the Urim and Thummin, or dreams and visions—we should conclude that such a family would be selected by the Lord to fulfil his purposes. There are very few biographies recorded in Holy Writ which are more admired than that of Joseph, who was sold into Egypt: a tear has filled the eye of many when reading the pages of his interesting history. When a boy he was the favorite of his father, because the Patriarch saw in him those germs of faith which were sure to gain him favor with the Lord. His dreams that the sun, moon, and stars made obeisance to him, and also that the wheat-sheaves of his brethren bowed to his wheat-sheaf, were all typical of his future greatness.

We read that his brethren, the patriarchs, were jealous of him; no doubt they had dreams also, but we do not read of this amiable boy being jealous of them. If we follow him to Egypt, there we find his virtue unyielding to the wife of Potiphar; the law of the Lord was written on his heart—his chief reflection was, "How can I do this great wickedness, and sin against God?" When the revelations of the Lord showed him the import of Pharaoh's dreams, which gained him the favor of the King, his bearing is always marked with modesty and dignity. When his brethren bowed before him in the time of their distress, the nobility of his soul is seen in his answer, "Now therefore be not grieved, for God did send me before you to preserve life." We also find that Jacob gave to Joseph and his son Ephraim special blessings, and after invoking them upon the heads of his two grandchildren, he said that Ephraim should be greater than his brother Manasseh. Joseph's boys are regarded by their grandfather with affection throughout the entire history. Every act relating to the character of the tribe of Ephraim is marked with more approbation than we find awarded to any other of the family of Jacob. Ephraim is called a pleasant child.

The wisdom of the Lord is seen in selecting the family of Ephraim to be his servants in the last days, and to choose from them a Royal Priesthood. Ephraim has already gone forth to the

vallies of the mountains, in Utah Territory, and has, like his great progenitor, commenced hoarding up grain to meet the wants of the people who, when pressed by famine, will ask bread of him. Ephraim is selected by the Lord to be the great Reformer of the remnants of the nations that will be left after the wicked are slain. He has the capacity to believe in every righteous principle ever revealed to man from the heavens, and has a heart to love the human family, and desires to exalt them to the enjoyment of the principle of righteousness which his mind is stored with.

The Royal Priesthood is not conferred upon a certain race upon a principle of favoritism, but purely because they naturally possess a governing power and philanthropic disposition to bless the other portions of the human family. That particular family have always evinced skill in learning and wisdom; they were capable of understanding the sciences of the Egyptians, and also had the revelations of the Lord to show them future exigencies, and prudence and economy to prepare to meet them. Most of the Latter-day Saints are of Ephraimitish origin, and despised as they now are, it only requires the opportunities of learning and the advantages of the instruction of their inspired brethren to develop in them those superior talents, combined with wisdom and an understanding of the true character of the Lord, to make them a blessing to all nations. It seems a weakness in human nature to enviously strive to hinder the rising greatness of men who are naturally their superiors, but the providence of the Lord has wisely arranged that the good and great shall govern, and it must be brought to pass. The time will come when all men shall be filled with knowledge, and their teachers will be the sons of Ephraim.

The human family have many wants that need supplying—they need architects to erect their buildings, food for their subsistence, clothing for their comfort, knowledge for their advancement, society for their happiness; and to bring them back into the presence of God they want a priesthood who are lineal descendants of Ephraim.

**"CAN YOU DEPEND UPON HIM."**

With what earnestness the question is asked. And well it may be, for it is a very important and comprehensive one. The nature of the answer given to it has decided the standing, social position, and life-long career of thousands. The young man whose character is such that his friends can unhesitatingly answer this question in the affirmative in his behalf, has already, so to speak, "made his fortune." He has laid a solid foundation for a life of usefulness and happiness, and, if he retains the same character, he is sure to prosper in any of the various walks of life he may choose, and to win for himself a continually widening circle of influence and respect.

"Can you depend on him?" not only in great matters, where pride and love of approbation will prompt him to action, but in his faithful performance of those, apparently, minor and unseen, but in reality most important duties? Can you depend on him in private as well as in public; in trifling as well as in important affairs; in all the varied duties and relationships of life? If so, we want him—the world wants him—God wants him. He is invaluable—more precious "than the golden wedge of Ophir." The world is full of learned men, of talented men, of smart men: what it wants is *reliable* men—men of sterling integrity and faithfulness, to whom it can commit its interests, both individual, social, and universal, feel-

ing the utmost confidence that they will be punctually and properly attended to. There is plenty of work for such men to do; everybody wants them; no need for them to lack employment. The only difficulty will be that they will be wanted by too many persons and in too many places at once.

What a luxury it is to feel that you have one about you whom you can depend upon. If you entrust him with any business you can feel just as certain of its being attended to as though you were to do it yourself; if called away, you can leave your affairs in his hands without anxiety or uneasiness; and whether you entrust property, reputation, or family to his care, you feel that it is all right—he can be depended on.

It is a glorious thing to be able to say of a man,—You can depend on him. It is the highest encomium that can be pronounced upon him, the strongest recommendation that can be given him; and the time is not far distant when all such men will be called for, sought out and trusted, loved and honored.

You may not be able to become as wealthy or as learned and talented as many men, but you *can* become as good as *any* man. You *can* cultivate the principle of unwavering integrity, and live so that yourself, your friends, and God *can depend on you.*

SIRIUS.

**HISTORY OF BRIGHAM YOUNG.**

(Continued from page 600.)

Dear brethren, we should remind you of this thing, and although you have had indignities, insults and injuries heaped upon you, till further suffering would seem to be no longer a virtue, we would say, be patient, dear brethren, for, as saith the Apostle, 'Ye have need of patience, that after being tried you may inherit the promise.' You have been tried in the furnace of affliction, the time to exercise patience is now come; and 'We shall reap, brethren, in *due time*, if

we faint not.' Do not breathe vengeance upon your oppressors, but leave the case in the hands of God, 'For vengeance is mine, saith the Lord, and I will repay.'

We would say to the widow, and to the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient*, you are not forgotten, the God of Jacob has his eye upon you, the heavens have been witness to your sufferings, and they are registered on high; angels have gazed upon the

scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God ; they have entered into the sympathies of that bosom, who is ' Touched with the feelings of our infirmities,' who was ' Tempted in all points, like unto you ; ' they have entered into the ears of the Lord of Sabaoth ; *be patient*, then, until the words of God be fulfilled, and his designs accomplished, and then shall he pour out his vengeance upon the devoted heads of your murderers, and then shall they know that he is God, and that you are his people.

And we would say to all Saints who have made a covenant with the Lord by sacrifice, that inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the west.

We wish to stimulate all the brethren to faithfulness ; you have been tried, you are now being tried, and those trials, if you are not watchful, will corrode upon the mind, and produce unpleasant feelings ; but recollect that now is the time of trial, soon the victory will be ours ; now may be a day of lamentation, then will be a day of rejoicing ; now may be a day of sorrow, but by and bye we shall see our Lord, our sorrow will be turned into joy ; and our joy no man taketh from us.

Be honest ; be men of truth and integrity, let your word be your bond, be diligent, be prayerful ; pray for, and with your families, train up your children in the fear of the Lord, cultivate a meek and quiet spirit, clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men ; bear with one another's infirmities, considering your own weakness ; bring no railing accusation against your brethren, especially take care that you do not against the authorities or elders of the Church, for the principle is of the devil ; he is called the accuser of the brethren ; and Michael, the archangel, dared not bring a railing accusation against the devil, but said, ' The Lord rebuke thee, Satan ; ' and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, and apostatize, except he repent.

Jude, in the 8th verse, says, likewise those filthy dreamers despise dominion, and speak evil of dignities ; and, says he, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Peter, in speaking on the same principle, says, ' The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished : but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed ; they are not afraid to *speak evil of dignities* : whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.' If a man sin, let him be dealt with according to the law of God in the Bible, the Book of Mormon, and Doctrine and Covenants, and then leave him in the hands of God to rebuke, as Michael left the devil.

Gird yourselves with righteousness, and let truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the Prophet and his Counsellors, for the Twelve, the High Council, the High Priests, the Seventies, the Elders, the Bishops, and all the Saints, that God may bless them, and preserve his people in righteousness, and grant unto them wisdom and intelligence, that his kingdom may roll forth.

We would say to the Elders, that God has called you to an important office, he has laid upon you an onerous duty, he has called you to an holy calling, even to be Priests of the ' Most High God,' messengers to the nations of the earth ; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrine that you preach, the moral precepts that you advance and practice, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that priesthood.

You are the men that God has called to spread forth his kingdom, he has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven, and the Great God demands it of you, that you should be faithful ; and inasmuch as you are not, you will not be chosen ; but it will be said unto you, stand by, and let a more honorable man than thou art take thy place, and receive thy crown ; be careful that you teach not, for the Word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God's messengers ; study the Word of God and preach it, and not your opinions, for no man's opinion is worth a straw ; advance no principle but what you can prove, for one Scriptural proof is worth ten thousand opinions : we would moreover say, abide by that revelation which says, ' Preach nothing but repentance to this generation,'

and leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now.

The horns of the beast, the toes of the image, the frogs and the beast mentioned by John, are not going to save this generation, for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation. These things, therefore, have nothing to do with your mission.

We have heard of some foolish vagaries, and wild speculations originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; these, and other vain imaginations, we would warn the Elders against; because, if they listen to such things, they will fall into the snare of the devil, and when the trying time comes they will be overthrown.

We would also warn the Elders, according to previous counsel, not to go on to

another's ground without invitation to interfere with another's privilege, for your mission is to the world, and not to the churches.

We would also remark, that no man has a right to usurp authority or power over any Church, nor has any man power to preside over any Church, unless he is solicited and received by the voice of that Church to preside.

Preach the first principles of the doctrine of Christ, faith in the Lord Jesus Christ, repentance towards God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment.

When you go forth to preach, and the Spirit of God rests upon you, giving you wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God and not to yourselves; boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you, but be humble, be meek, be patient, and give glory to God.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 26, 1863.

### THE IMPORTANCE OF THE DUTY OF SELF-CULTURE.

IT is impossible for us to estimate too highly the importance of so improving our time, and the facilities afforded us of obtaining knowledge, as to qualify ourselves for the intelligent and faithful discharge of our duties in the various spheres in which we may be called to act; and, also, to prepare ourselves, so far as it is in our power to do so, for positions of increased responsibility, and in which our sphere of usefulness will be greatly extended. The Kingdom of God will not always occupy the humble position which it now does, neither will it continue to be confined to its present circumscribed limits. Many years will not pass away before it will take its place among the nations of the earth, and assume a leading position in, and exert a predominating influence upon the social, religious and political affairs of the world, and when its disciples and ministers and representatives will not be treated with that contumely and contempt with which they are at present received. In order that they may be prepared for this state of things, and keep pace with the gradual but steady progress of the kingdom, the Lord has said to his servants, "Seek diligently and teach one another words of wisdom; yea seek ye out of the best books

words of wisdom: seek learning even by study and also by faith.' And again, "Study and learn, and become acquainted with all good books, and with languages, tongues and people." We can readily perceive from these brief quotations, as well as from many other instructions which we have received upon this subject, that, although the Lord has "called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the power of His Spirit," yet he does not design them to continue weak and unlearned and despised; but, on the contrary, has commanded them to seek wisdom and knowledge, and to study to make themselves acquainted with the manners, customs, languages and laws of the inhabitants of the different countries of the earth.

The wisdom of pursuing such a course as this is already apparent to those Elders who have been sent abroad to proclaim the Gospel to the various nations of the earth; and it will be made still more evident, in a few years, when the Elders of Israel are called to go forth as the accredited representatives of the kingdom of God, and will necessarily have to move in what are called "the higher circles" of society. That time will certainly come; and it is easy to perceive how necessary it will be, for all who may be called upon to fill those responsible positions, to be possessed of general intelligence and cultivated minds, combined with a familiar acquaintance with the laws and customs of the people among whom they may be sojourning, in order that they may fill their appointed missions with honor to the Government they represent and with pleasure and credit to themselves. Besides, the time will also come when the servants of God, in possession of the Holy Priesthood, will be called upon to go forth and preside over the various communities, tribes and nations of the earth, and to administer the laws of Zion in their midst, in righteousness, justice and mercy. This they could not do if destitute of a knowledge of the past history, laws, customs, habits, etc., of the people; because, all these things must necessarily be taken into account in judging and governing a people righteously and wisely. It may be said, by some, that these great changes are not likely to take place in their day, and that, therefore, they need not trouble themselves to prepare for them. But, supposing they do not take place in our own day, they will during the lives of our children; and how are they to be prepared for them unless we, as their parents and guardians, seek to instruct them in that wisdom which is to be obtained from the "best books," and also by the study of men and things around them. This knowledge we certainly cannot impart unless we possess it ourselves; hence, if there were no other reason, the necessity for every member, as well as every Elder, of the Church of Christ gaining all the useful knowledge which their circumstances and opportunities will permit, whether by reading or observation.

But it is equally as necessary for the Elders of Israel to store their minds with practical information now—especially with a correct knowledge of the principles of the Gospel and the revelations of the Lord—and to train themselves to correct and pleasing habits and manners, as it will be under any future circumstances. They are sent forth to be saviors of men, and they have the Truth to offer to them, by which they can be saved. But, if they would become "able ministers of the Word" and accomplish much good, they must be, as the Apostle Paul expresses it, "thoroughly furnished" with all the requisites, both in words and works, to enable them to present that truth in an acceptable and saving manner. It is not enough that they have "the

sword of the Spirit ;" they must also know how to use it. A sword is a very effective weapon when wielded by one who knows how to handle it ; but, in the hands of one who is unaccustomed to it, it is not merely useless to him, but more dangerous, if possible, to himself than to anyone else. The diamond is a valuable treasure ; but it is not less valuable, nor is it any less acceptable as a present, when cleaned and polished than when in its rough and dirty condition as taken from the mine. It is right to use every honorable auxiliary for the spread of the truth ; and the Spirit of the Lord will prompt every man who is living so as to be under its influence, to avoid every unnecessary conflict with the prejudices and traditions of the people amongst whom he is laboring, and to present the principles of truth to them in as pleasing and acceptable a manner as possible.

It is true we are commanded to teach and preach by the aid of the Spirit of the Lord, instead of taking thought beforehand what we should say ; but this command was never designed to be so perverted as to encourage men in the fallacious expectation that the Lord would do all for them, and speak through them, without any effort or preparation on their own part. The faithful servants of the Lord, in this dispensation, have the same promise extended to them which was given to the ancient Apostles and disciples—viz., that the Spirit shall bring to their remembrance all things that are necessary for them to utter when they stand up in advocacy and defence of the Gospel. But, if their minds are vacant and have never been stored with the principles of the Gospel and general, useful knowledge, there would be nothing for the Spirit of the Lord to operate upon ; and, as it would be impossible for any being to bring to their remembrance that which they never knew, they would be very likely to be extremely disappointed in the aid which they expected to receive. It is the duty of the Elders to constantly study the revelations which the Lord has given to his children in all ages, and to make themselves thoroughly familiar with all the doctrines and principles of the Church, and to store their minds with all the direct or indirect proofs, whether from sacred or profane history, of the truths they are advocating. Then, they may, with confidence, ask and expect the Spirit of the Lord to aid them in selecting and bringing forth, from the store-house of the mind, those truths which are best adapted to the wants and circumstances of the people they are addressing.

---

**"AN ANXIOUS INQUIRER."**—We have received a rather lengthy letter with the above signature, which want of space will not permit us to insert. But, though contrary to usage to notice an anonymous communication, we say a few words in reply, as the writer appears to be candid and sincere, and expresses great anxiety to receive an answer to his questions, and we have no wish to leave undone anything that might tend to lead one soul into the light, peace and liberty of the Gospel. Nevertheless, if the writer, as he informs us, has read the works to which he alludes, including "Divine Authority," by Elder Orson Pratt, and still fails to be convinced of the Divine origin of the Church of Jesus Christ of Latter-day Saints, we confess we do not know what arguments to use to remove his doubts. The questions he propounds are so thoroughly discussed and answered—so far as mere argument can answer them—in the works of the Church, that we cannot conceive how any candid

researcher after truth can carefully and prayerfully peruse them and yet fail to be convinced and satisfied. The writer clearly sees the apostate condition of the so-called Christian world; is fully convinced of the necessity and scripturality of new revelation, and is perfectly satisfied that the system which Joseph Smith established is precisely similar, in every particular and in all its ordinances, doctrines and promised blessings, to that which Jesus and his early Apostles taught and sought to establish, and yet he asks, may it not be like "a base and counterfeit coin made to imitate a genuine one in every respect?"

Was spurious coin ever issued unless genuine coin of similar external appearance was in circulation? That would be an absurdity. If Bank of England notes were entirely withdrawn from circulation, would any one attempt to counterfeit them? No; the true ones must first be issued, before spurious ones will make their appearance. False christs arose and deceived many after the true Christ had come. The magicians of Egypt could imitate the miracles of Moses *after* he had performed them. So, false prophets are to arise in the last days; but true ones must precede them, otherwise there would be nothing for them to imitate, and, as with spurious coin that had no true counterpart, no one would be deceived by them.

"The question to be solved is simply this,—Is it in reality of Divine Origin; or is it perfect in form but destitute of power." Of the *form* the writer is already perfectly satisfied; as to the *power* of the Gospel of the Son of God, there is but one way in which he or anyone else can know anything concerning it. Jesus said, 1800 years ago—when his doctrine was quite as unpopular as Mormonism is to-day—"If any man will do his (the Father's) will, he *shall* know of the doctrine whether I speak of myself or whether it is of God." Thousands, then and since, have proved the truth of that promise, and have received a knowledge of the truth of the divine mission of Jesus by the revelations of the Holy Ghost. The same promise was made by Joseph Smith, and is also to be found recorded in the beginning of the last chapter of the Book of Mormon. We commend our correspondent to its perusal; and promise him, when he seeks for wisdom with the same earnestness he would for promised worldly treasures; when he is so anxious and determined to know and do the will of God that no persecution nor trial will deter him from it, *then*,—by obeying the will of God as revealed through his servant Joseph, he *shall* know, by his own experience, that the power, as well as the form of Godliness, is enjoyed in this Church, by those who conform their lives to its doctrines and the precepts of its Divine Author, Jesus.

---

#### ABSTRACT OF CORRESPONDENCE.

---

SOUTHAMPTON.—We were pleased to receive another letter from Elder David P. Kimball, under date of Sept. 4th, from which we learn that he is well, and devoting himself energetically to the work of the ministry. He takes much pleasure in his labors and in visiting among the Saints who receive him with their usual kindness. He speaks very hopefully of the future prospects of the Work in that Conference.

CARMARTHENSHIRE CONFERENCE.—Elder Evan A. Richards writes very cheerfully from this portion of the vineyard, on the 11th inst. He had been

to visit his friends, to whom he had borne a faithful testimony of the truth of the Gospel. They treated him very kindly, and listened to what he had to say about the Latter-day Work very attentively. He is abundantly satisfied with his appointed field of labor, and has busied himself constantly, since his arrival there, in preaching to the Saints and strangers, both in chapels and of doors, and has experienced great joy in his labors thus far. He says he feels as he ever did, on hand to do anything for the advancement of Father's kingdom and the salvation of his fellow-beings, and is ready, to the end, to carry out the counsel of the servants of God who preside over him.

**IRELAND.**—Elder John Reid, writing from Belfast on the 7th instant, says: “This last season has been very severe on the brethren here for work with exception; we have not had work half the time. I had to bring the Saints meet in my house on account of not being able to pay hall rent; but they are feeling well and intend, by the help of God, to do their duty, and whatever commands you give we are ready to obey them. The *Stars* are the only light that shines on us, and for them we are very thankful. You will see by Statistical Report that our numbers have not decreased during the last year, and this week I have to baptize two men. There are still a few in Ireland if we could get near them; but we know the Lord will find them out. We have priesthood in all its horrors to contend with here; but we know that we are in the Church of Jesus Christ, and that thought makes us feel strong in all our difficulties.”

**BRISTOL CONFERENCE.**—Elder Justin C. Wixom, writing from Bath, on the 4th inst., says that he is in the enjoyment of good health and the Spirit of the Lord, and feels desirous to be obedient to those placed over him, and to be instrumental in assisting to build up the kingdom of God and establish truth and righteousness on the earth. He continues:—“This is a great dispensation in which we live, and it requires great exertions on the part of the Saints to overcome the imperfections of their natures and the many temptations by which they are surrounded. Where I have been travelling, as a general thing the Saints enjoyed a good spirit; yet there are some who appear indifferent to their own salvation. I find many good people outside of this Church, but they are so mingled up with wickedness, and so blinded by prejudices through the lies that are being circulated regarding us, that they have no power to shake off their traditions and receive the truth. I do wish those who have embraced the truth would live their religion and seek to build up the kingdom of God. If we would do our duty and live the life of Saints, and strive to accomplish that which our Father placed us here on the earth to do, we would enjoy the Spirit and power of the Lord, which would enable us to improve our own minds, and to open the way for the reception of the truth in the midst of others.”

**MANCHESTER CONFERENCE.**—By letter from Elder Joseph H. Felt, dated Manchester, on the 5th inst., we are pleased to learn of his continued good health; that he is energetically engaged in visiting the Saints and striving to comfort and edify them; that they receive him with that kindness and attention to his teachings which the faithful Saints always manifest towards an Elder from Zion; and that he is in the enjoyment of the Spirit of the Lord which causes him to rejoice in the performance of his allotted duty. He expresses his thankfulness to the Lord and his servants for counting him worthy to be sent on a mission to proclaim the Everlasting Gospel, and

truth determined, by the assistance of the Spirit of the Lord, to do his duty and assist in rolling forward the work of salvation.

AMERICA.—The following is an extract from a letter written on the 7th of December, 1862, by a young man residing in Salt Lake City, named S. McLatchie, and his friends in this country:—

"The journey to this place is one of the best schools for training the mind, trying the patience, and fully developing what is in the heart, that could be imagined. The performance of this journey requires much faith, patience, forbearance, and calm reflection; is pleasant if you keep the Spirit of God in your bosom, but if you are fretful and fault-finding, it is a hard one. The Lord blessed me and my family all the way through. As soon as I arrived in this Valley I obtained employment at weaving. I can earn from three to four dollars per day. There is plenty of work for everybody here—none have occasion to go hungry or want for anything if they will work; but this is no place for idlers. There is not much money here, but there is plenty of everything you want to eat—such as flour, potatoes, corn, meat, &c. Clothing is being made here from the wool and cotton raised in this territory. This is a very pretty place; it is not like the old cities in Babylon, where the people are crowded upon one another. Streets are wide; water runs down the side of each street; trees are planted by the streams, which make the city look like one vast garden; peach and apple trees grow around most of the houses. The people here are almost all dressed in home-made clothes, and they look pretty well. The most of them observe the Mormon Creed, 'Mind your own business.' I have seen and conversed with President Brigham Young—he is a perfect gentleman; he is all that has been said of him—a man of God, Prophet, Seer, and Revelator. His counsels are worth more than fine gold to the Saints of latter-days. He is kind and free to all who wish to do right. There are many others here like him. 'To the pure all things are pure' in these mountains; this is my testimony."

## C O R R E S P O N D E N C E .

### ENGLAND.

#### SOUTHAMPTON DISTRICT.

Reading, Sept. 4th, 1863.

President Cannon,  
Dear Brother, —I am happy to say that I have had much pleasure in my new field of labor in the Southampton District, assigned me in March last. It also affords me much pleasure to say that I think we shall soon be able to declare our independence, by being free from debt; and when once out of debt, by the blessing and wisdom of God, we will try and keep out. I can truly say that I enjoy myself in laboring among the Saints in this part of the vineyard; for, as a general thing, they are willing to do as they are told. I have visited through this District twice, going from Branch to Branch, teaching the Saints in their every-day duties, including the all-importance of gathering home to the Zion of our God, so as to escape the judgments that shortly will be poured out upon all nations.

The people, when looking at the

war in America, knowing it commenced at the place foretold by the Prophet Joseph, feel, assuredly, that the great day of God Almighty is at hand: and who shall be able to stand? The whispering of the still small voice of the Spirit is,—“He that is just and true, and followeth the Lamb wheresoever he goeth, shall overcome and sit down in the kingdom of our Father and God.” The Saints feel to take new courage, and, by the aid of that living faith which was once delivered unto the Saints, to lay by the means to secure their emancipation from old Babylon. Our last emigration took some seventy souls from this District; but we hope soon to be able to say that our numbers are far in advance of what they were before the emigration, as we are almost weekly adding to them by way of baptism. Our outdoor preaching has a good effect in some neighborhoods, and we trust it may be the means of bringing many to embrace the truth. Many listen with interest to the warning voice of the Elders, and, like those on the day of

Peatecost, are heard to cry out, "What shall we do to be saved."

The Elders from the Valley, sent to my assistance, are diligently laboring in their fields of labor. They carry the spirit of Zion with them, and as iron sharpeneth iron, so does association with the Elders from Zion sharpen the feelings of those who love and obey the truth. May God bless the young Elders who have left all for the sake of the Gospel, and make them mighty in helping to bring in a reign of peace upon the earth. Brother D. P. Kimball will remain for the present in the Southampton Conference, where his labors are much appreciated by all the Saints. Brother Fullmer is laboring in the Dorset Conference, with brother Bird; and, from a recent visit to that Conference, I feel that they will be able to do a good work; they have been called to baptize a few, and others are knocking at the door of baptism, which proves that the harvest there is not yet ended.

August 30th, I met with Elders Gillet and Patten in Newbury, and held a priesthood meeting in the forenoon. In the afternoon the Chapel was filled to overflowing. As usual, the authorities of the Church were presented before the Saints, and unanimously sustained. After attending to the business of the Conference, brothers Gillet, Patten, and myself gave such counsel and instruction as God, in his wisdom, bestowed upon us. All present seemed blessed in coming together, for the spirit of God brooded over the meeting. Brother Gillet has entered upon his duties in taking charge of the business of the Reading Conference, and I trust, by the blessing of God, will prove a father to the people, and lead the souls of men in the way of life and salvation. Brother Patten will continue with brother Gillet, and I have confidence that their united endeavors will be of great benefit to the Saints in building them up in the things of God. This District, as a general thing, I am happy to say, is in a healthy condition, and the work is upward and onward. The Priesthood are one with me in preparing the Saints for their homeward journey to the Zion of our God. Ever praying God to bless you in your labors, I

remain, your brother, in the covenant of peace,

W. S. SNOW.

BEDFORD CONFERENCE.

Bedford, Sept. 7th, 1863.  
President Cannon,

Dear Brother,—It is with pleasure that I read the letters of my brethren in the *Star*, stating the advance of the kingdom of God in the various Conferences; and to learn that, while the Evil One and his followers are trying to do a great deal in spreading error and darkness over the minds of the people, the Priesthood of God are accomplishing a little towards the final establishing of our Father's Kingdom. For, although it is only the few that obey the Gospel, compared with the many that follow wickedness and sin, yet the few will be far the most powerful, when clothed with the power and authority of the Priesthood, and must overcome the many.

It is now some five months since you appointed me to labor in this part of the Mission, and I can truly say I never rejoiced more in my labors than I do at the present time. During harvest we have not been able to hold regular meetings, except on Sundays, for the greater part of the Saints have had to go to work at three o'clock in the morning, and not quit till nine or ten at night, which almost unfitted them for attending even on Sundays. But now we shall begin again in good earnest, realizing the benefit of having plenty to do. The Saints in this Conference are, as I have ever found the Saints where I have travelled, a good, warm-hearted people, and wherever an Elder makes his stay with them he receives a hearty welcome. They feel well, and rejoice all the time in the testimony they have received of the Divinity of the principles they have embraced. Yet there are some who have the name of Saints, but are not so in reality, for they have not the interest of the Cause of Truth at heart so much as some I know of, who have not a standing in the Kingdom of God. They are like the Laodiceans, whom John wrote to,—neither hot nor cold. Still we feel to hold on to them till they have drawn the last nail out of

the berth that holds them in the old ship Zion, and perhaps they may see the necessity of waking up out of their lethargy, and being Saints in very deed. I am happy to say this class is but small, and that the majority of the Saints are living their religion. They are generally willing to respond to the law of Tithing, and have testified to me that by doing so God has blessed them temporally and spiritually.

Since last Conference a number have been added to the Church, and in the future our prospects look quite as

bright, for which I thank my God, and hope we may do a good work.

Many of the Saints are preparing to emigrate next season, and we hope they will succeed in following in the wake of those previously gone to enjoy the blessings God has in store for his people.

Accept my kind love, and may God bless you with wisdom in all your labors, and health to carry them out, is the prayer of your brother in the Gospel,

THOMAS OWEN KING.

### SUMMARY OF NEWS.

—o—

ENGLAND.—It is said that the English Cabinet, fearing that France may take possession of Mexico, is strongly endeavoring to persuade the Emperor of Austria to consent to the acceptance of the Mexican throne by the Archduke Maximilian. It is said that 8,000 Irishmen will be enrolled for service in the new empire.

FRANCE.—Considerable discontent is said to exist among the masses of the people. With the exception of the moneyed classes, the whole population is in favor of interference in behalf of Poland.

RUSSIA.—The Czar has declined to accept the mediatorial interference of the Three Powers in behalf of Poland; he has very politely told them to mind their own business. He has also approved the course of General Mouravieff, by addressing the latter a letter of thanks.

POLAND.—The insurrection continues, but with little prospect of success unless foreign interference is obtained. The *Cologne Gazette* says that a Polish Parliament, consisting of 300 members, is to be enrolled, and is to meet in England. The first matters on which it will deliberate are—1. A bill for organizing the national army. 2. A regular system of taxation. 3. The choice of members of the new Government, and what form it shall assume. 4. The appointment of a Ministry. 5. A code of administrative and penal laws.

AMERICA.—At latest advices from Charleston neither Forts Wagner nor Sumter were taken, though it was extremely probable that both would soon fall. The monster guns that bombarded Charleston from a distance of five miles have burst. A grand expedition is on foot for the capture of Mobile. It is said the Washington Government will not attempt to interfere in Mexican affairs at present. "Manhattan's" last New York letter is written in a desponding tone; he predicts troublous times, and says that anarchy is certainly hovering over New York City and State, and clouds are gathering all around. The New York Common Council has passed the \$3,000,000 exemption fund ordinance over the veto of Mayor Opdyke: it is estimated that the conscripts will cost Government nearly \$4,000 per man. Mr. F. B. Smith, of Philadelphia, a conscript, has determined to test the constitutionality of the draft in the Supreme Court of that city. The *New York Herald* thinks that President Lincoln's letter to the Springfield Convention proves that he regards the war as interminable. The *New York Times* says the draft has been abandoned in Ohio and Illinois, and it was inferred Indiana will be exempted, the opposition of the Western States being too powerful for Mr. Lincoln's Government to contend with in the absence of a sufficient army to exercise the same control in each of those States as in New York.